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"Freedom in worship is part of the Divine birthright of the race; and, as a natural consequence, no earthly power can justly interfere therewith so long as its exercise involves no trespass upon individual or community rights."—JAMES E. TALMAGE.

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PIONEERS—THEN AND NOW

PRESIDENT ANTHONY W. IVINS

THE Lord through His servant, Moses, commanded the Israelitish people to observe the 14th day of the month Abib as a holy and sanctified day, and in explanation of the reason for this He said to the Israelitish people, as follows :

It shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage.

It was in commemoration of this event that the feast of the passover was instituted among ancient Israel and is observed by them until the present time.

It has become a custom among the members of the Church of Jesus Christ of Latter-day Saints to observe the twenty-fourth day of July as a holiday, a day of rejoicing and praise to the Lord, and when a stranger asks a member why it is that this day is thus observed, the answer is : It is because upon the 24th day of July, 1847, the "Mormon" pioneers entered the Salt Lake Valley and laid the foundation upon which a great empire was to be built.

My conception of a pioneer is one who goes before, to remove obstacles, to blaze trails and prepare the way that those who follow after him may travel over safer and more convenient roads. Roads made by men thread the world. We travel over them to-day on bands of steel, in luxurious motor cars, or through the air. Only yesterday these roads were mere trails, blazed by fearless intrepid men through unknown forests, over snowcapped mountains and across trackless deserts. The lure of gold, the lust of conquest, the unconquerable desire of man to

penetrate unknown fields for new discoveries, the devotion of a Jesuit priest or friar of San Francisco to carry the cross to the unbelieving heathen, regardless of the sacrifice involved, freedom from religious and political thralldom, are among the impulses which have moved men to depart from the beaten paths and enter new and untried fields, whether it be in science, sociology or the discovery and colonization of the unknown parts of the world's surface.

It is the spirit of the pioneer which prompts finite man to reach out in his endeavour to penetrate the infinite. The tragedy and romance of the trails blazed by the pioneers of this intermountain region will never be written nor told.

It cannot be, because the men who made unrecorded history along these devious ways, have long since gone to tread the paths of another world, leaving very little of written history behind them. On these old trails men have perished from thirst in summer and from cold and hunger in winter; have been massacred by savages; have killed each other for possession of the precious fluid contained in the water holes that were scattered along the way; have murdered for the gold taken from the hills through which the trails passed. Young men and maidens have plighted their faith as they travelled over them; mothers have given birth to children, and holy men have sacrificed their lives for religion's sake. No one can tell the story as time and fate have recorded it.

NUMEROUS EXPLORERS PREVIOUS TO "MORMON" PIONEERS

Who of these pioneers was first to enter this intermountain region? I do not know. Lewis and Clark had gone up the Missouri and down the Columbia as early as 1803 to 1806, occupying two years in making the journey from St. Louis, Missouri, to the mouth of the Columbia River and return, a journey which we now cover in luxury and comfort in a few days. In 1832 Captain Bonneville and party wintered on the Salmon River in Idaho, and in the same year Nathaniel Wythe, a member of the Bonneville party, established Fort Hall. In 1836 Marcens Whitman and Henry Spaulding crossed the continent with wagons, their wives accompanying them—the first white women and the first wagons, so far as I am aware, to make the journey. Whitman and his wife and twelve others were later killed by the Cayuse Indians, people whom he had gone into Oregon to serve and bless. As early as 1826 Jedediah Smith, with a small party of trappers, explored the Salt Lake Basin, travelled south along the west base of the Wasatch Mountains to the Rio Virgin, which he followed down to its junction with the Rio Colorado, where he crossed into what is now the state of Arizona. In 1830, William Wolskill and party travelled over the same trail to near the junction of the Rio Virgin and the Colorado, and from there struck west

across the desert to Las Vegas, on to the Mohave and through the Cajon Pass into California.

The first effective effort made looking to the development of community life in the Rocky Mountain region was by the "Mormon" pioneers, who entered the Salt Lake Valley on the 24th of July, 1847. It is true that others had passed over the road before, isolated forts and trading posts had been established. Father Escalante had entered the valley nearly a century before. But none had come with the intention of remaining to develop community life. The country was thought to be impossible so far as agricultural development was concerned, having value in the opinion of those who were familiar with it as a fur-producing region only.

When the pioneers entered the Salt Lake Valley, it was the hunting ground of the Ute, the Pinte and the Shoshone, an uninviting, forbidding part of the then great west. When these people saw the white man come with his covered wagon and plow, so forcefully illustrated by Emerson Hough in his great story, with his flocks and herds to eat their grass and his civilization to frighten away the game which abounded, they naturally resented his encroachments. Eternal vigilance was the price of safety, and even then the pioneer was never safe. Food and clothing were necessary, and these could be obtained from the cultivating of the ground and from flocks and herds. They furnished food to sustain the body and clothing with which to cover it.

And so this modern Israel became, like Israel of old, a pastoral people. Their farms, their flocks and herds became their most precious possessions. Little attention at that time was given to the professions and other occupations by which men now seek to accumulate wealth.

PASSED BOYHOOD IN ASSOCIATION WITH PIONEERS

While not among the first to enter Salt Lake Valley, I came here soon after. It was in association with these men that my boyhood and early manhood were passed. I, too, became a tender of flocks and herds, first for others, later for myself, and the ideals which have governed my life were formed in pioneer environment. They were men of few words, those tillers of the soil and silent riders of the hills and plains, men of unsurpassed courage, but with hearts as tender as the hearts of women when acts of mercy were required, as was frequently the case. Profoundly religious, they held in reverential respect the faith of others.

Analyzing the character of the early pioneer as I knew him, among the characteristics which left an indelible impress upon my mind were the following: He was not an egotist, whose vision was confined to his own restricted environment. He knew that other men found the Lord in the great centers of population,

just as he found Him here in the solitude of these everlasting hills. He was not a Pharisee who magnified the faults of his neighbours, while blind to his own imperfections, but one who acknowledged his own weakness and spread the cloak of charity over that of his fellows. He was not a man who sought the downfall of others in order that he might rise to greater heights, but just a brave, plain-spoken man who asked only to be left to worship God according to the dictates of his conscience and follow his chosen occupation without molestation, knowing that the Lord was knocking at the doors of the hearts of all men, and that if they would only keep the latchstring on the outside, as it always hung on his cabin door, the Lord would come in and bring peace to his soul.

COMING OF THE UTAH PIONEERS

The coming of the Utah pioneers was not a thing of chance. They were not a body of aimless wanderers, going they knew not whither without direct purpose, but a company of intelligent, educated, thoroughly organized men, the peers of any of their time, going to a destination which had been carefully decided upon, for the accomplishment of a definite purpose. That this was the case was shown by a discovery which I made some time ago while searching the records in the office of the historian of the Church, which appears to me to be of sufficient importance to call to the attention of this congregation. Upon a few sheets of paper, yellow with age, I found the following :

February 26th, 1846. Winter Quarters.

This was before the journey was really commenced, the people being wintered upon the Missouri River.

I spent the afternoon and evening in council with Elders H. C. Kimball, O. Pratt, E. T. Benson, W. Woodruff, Geo. A. Smith, A. Lyman, N. K. Whitney, William Clayton and J. M. Grant. Conversation ensued relative to the journey westward, construction of boats, pioneers traveling, location, seeds, irrigation science, etc.

As a result of this meeting held on the 26th, I found minutes of a meeting, undoubtedly original, which was held upon the following day, February 27th, as follows :

Joseph Hart will tan hides. The captains of 100 pick up 12 hides, and take them to Joseph Hart. B. Young has bought up 100 B. (bushels, I suppose) seed corn. Has 300 b. seed corn to go in Pioneer Co. I want them to pay 100 a bushel for seed corn and then they won't feed it to their cattle.

I do not know whether that was one hundred dollars or one hundred cents. It is just plain one hundred.

Get mules and wagons and get to know in one week what we have on hand now get the pioneers fitted out. If those who go this spring have to fit out the pioneers themselves what right have those who stay to expect anything at the mountains when they come. 400 pounds per

team, 300 pounds provisions, farming utensils, cooking utensils, 25 bed blankets, plows, etc., log chains 8. We have to search for land that can be irrigated. My company take 10 prairie and Diamond plows. Two blacksmiths with bellows and tools, carry 10 bushels coal. You want to start your plows the day after you get there. If the pioneers take horses and mules the next company will not be in fear of Indians—take 20 plows this Co. and 10 set drag teeth. I want you to be ready by the 15th of March. Take 5 bus. of corn and all the millet and barley and peas, beans.

2nd Co. Potatoes, buckwheat, fall wheat and rye. Leave by 15th or 20th of June. Each one bushel seed corn, $1\frac{1}{2}$ bushels oats, 1 bushel potatoes, 1 peck millet. 1 peck barley, $\frac{1}{2}$ bushel white beans, garden seeds all kinds, pack all peas can scrape, and all flax and hemp seed; 300 provisions for three men, 400 pounds of corn or meal for team. Every horse and mule thoroughly shod with new shoes, and an extra set of nails prepared.

This record which I have read shows attention to detail rarely equalled. It proves beyond contradiction that these men had carefully considered, and with full knowledge of the difficulties involved, executed the great undertaking upon which they had embarked. The details of the journey west had been carefully worked out, and the social, industrial and scientific aspects of their purpose considered. They knew they were going to an arid region where irrigation would be necessary for the successful development of agriculture. This is proven by their first act after reaching the Salt Lake Valley, which was to turn the waters of City Creek from their natural channel, and flood the ground in order that it might be plowed and prepared for seeding.

EXECUTIVE DIRECTING OPERATIONS

The entire history of the movement of the "Mormon" people to the west shows that there was a master mind to conceive, and a master hand to execute. It was the mind and hand of Brigham Young, under the direction of the Lord, whose agent he was in the accomplishment of a purpose decreed by the Lord and declared by His prophets thousands of years ago. Credit for the accomplishments of the pioneers is not due to Brigham Young alone. He had with him a body of devoted, intelligent men and women, moved by the same impulses which prompted him, understanding as he understood, the purpose of the great movement; and as Aaron and Hur held up the hands of Moses, at Rephidim, so did these men and women hold up the hands of Brigham Young in this great undertaking.

While paying tribute to the men who made community life possible in these mountain valleys, the part taken by the women is often overlooked. The trials, sorrows and burdens borne by the pioneer women have been greater than those borne by the men. Woman, with full knowledge of the pains and penalties involved, willingly gives herself to the purpose for which the Lord sent

her to earth, asking no other compensation for the suffering and responsibilities which wifehood and motherhood involve, except to look upon the tiny form which she knows to be her own flesh and blood, and realizes that it is hers to nourish and rear from infancy to manhood and womanhood, when it, too, is to go on in the endless course which she, and others who have lived before her, and who are to follow after must go in order that the continued existence of the human race may be made possible.

Motherhood brings with it the most divine love and the most profound sorrow that the human heart can feel. The mother gives her life to her child as she nourishes it from her breast, thinking nothing of the penalty she must pay because of the vitality which it takes from her body. She attends to our every necessity in infancy and childhood, sings the lullabies which induce happy sleep, is patient with us when in mischief we annoy her, teaches us our first prayer, and sows the seeds of faith in our young hearts which stabilize and strengthen our lives. The devotion of a mother is no greater than her courage. When the hand of death is laid upon those she loves she heroically passes under the rod; when her country calls she offers her only son, notwithstanding the fact that she would willingly give her life rather than have harm come to him. After the battle is over and the hatred and enmity of man has been weakened upon his fellow, she is the first to steal out upon the battle field, to raise the head of a wounded soldier, give him a swallow of water to quench his burning thirst, and smooth his brow and close his eyes as the shadow of death steals gently over him. She is the one outstanding example of fidelity, love, patriotism and courage which there is in the world.

FACES LOOKING TOWARD FUTURE

No woman bore these burdens with more fortitude than did the wives and mothers of the Utah pioneers. With the evolution of the past century, the life of the pioneer as it applies to our western frontier, is past. We have no desire to recall it. Our faces are turned to the future rather than to the past. We cannot, however, ignore the past with its mighty influences which have given us the present and the hope it has brought to us for the future. Forward-looking men know there is pioneering yet to be done in every field of research and endeavour which is to lead us on to increased intelligence and knowledge; for notwithstanding all that the past has brought us, we are only on the threshold of that which is to come. We must not, however, ignore the ideals for which our fathers lived, strove and died, and that applies to the pioneers of every nation as it applies to the pioneers of Utah. They taught us faith in God and service to Him and our fellow man. They taught us loyalty to our country and its laws. They taught us, both by precept and example, the fundamentals

of honour, virtue, integrity, industry and economy. These truths remain fundamental, no matter what the future may bring. They are needed to-day as much and I sometimes think even more, than ever before. They will always be needed as long as eternity may endure. This is the most precious heritage that our pioneer fathers have left us. It should be to us the pearl without price. May we, my brethren and sisters, and my friends, hold in sacred remembrance those men and women who bequeathed to us this priceless heritage, I humbly pray.—(Address delivered in the Tabernacle, Salt Lake City, Utah, July 24th, 1927.)

“A NOBLE LIFE SAVED”

ELLEN J. TRACY

(THE following story, together with that on page 460, are the first and second prizewinners respectively, of a true pioneer story contest conducted by the *Deseret News* in connection with the anniversary ceremonies of July 24th, 1930.—ED.)

The caravan of pioneers moved slowly forward. Some days the dust was so deep it was like plowing to trudge along through it. Other days rain came and the mud was like cool salve to our blistered and aching feet. The wagons and carts lurched and creaked as the sweaty, bunglesome oxen pulled them forward. On and on we came, with our eyes ever lifted toward the western horizon where soon we should find a resting place.

One afternoon of a bright clear day our weary eyes were rewarded, for in the distance we could see the mountains. Oh, how our hearts rejoiced and we would have gladly pushed on, but our leaders knew what was best for man and beast, so camp was ordered. That night the bonfire seemed brighter and our hearts lighter than for many a day, and the voices of young and old rejoiced as we sang, “Come, come ye saints, no toil nor labour fear.”

However, amid our joy was anxiety, for before morning in one wagon a babe just a few weeks old was taken very sick. We gave it all the care we could, but it was no better next morning as the caravan once more moved forward.

That day the Indians came and started to harass us by stealing and threatening to kill. They became so bad we decided to camp and try to make peace with them. During the night the wolves howled till we knew danger was near at hand from them also.

While the men tried to protect the property, the women did all they could for the babe, but it gradually grew worse till we thought it dead. Morning found the Indians very angry and it was necessary to move on to save our lives. We couldn't even stop to bury the baby, so it was wrapped in some blankets and laid under the shelter of a tree.

(Continued on page 459)

THURSDAY, JULY 21, 1932

EDITORIAL

PIONEER DAY

ON Sunday next, July 24th, it will be eighty-five years since that noble band of men and women, known as the "Mormon" Pioneers, under the capable leadership of President Brigham Young, entered the Great Salt Lake Valley. This day is immortalized in the history of the Church of Jesus Christ of Latter-day Saints, and will be appropriately honoured by song, story and pageant, in all the services of the Church the world over. The people of Utah, regardless of varying religious beliefs, will observe the Monday following as a public holiday, created so by act of the Legislature, and business will be suspended while the inhabitants of that state celebrate the occasion.

Eighty-five years ago the western part of the United States was but little known, and the Great Salt Lake Valley was perhaps the least known of any. It was uninhabited, save by a few bands of roving Indians, the coyote and the rattlesnake. It was marked on the maps as part of the Great American Desert, and was known far and wide as a barren waste. In fact, five years after the Pioneers went there, the famous statesman, Daniel Webster, opposed in the United States Senate the motion that financial help be given by the government to aid in its development. He said:

What do we want with this vast worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, cactus, and prairie dogs? To what use could we ever hope to put those great deserts, or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of 3,000 miles, rockbound, cheerless, uninviting and not a harbour on it? Mr. President, I will never vote one cent from the public treasury, to place the Pacific Coast one inch nearer Boston than it is now.

And yet the Latter-day Saints, driven from their homes, entered this great American Desert, and under the inspired leadership of the mighty prophet of the Lord, Brigham Young, conquered and subdued it. They have made it a prosperous and profitable part of the earth, a veritable Eden. Truly, "the wilderness has blossomed like a rose and become a fruitful field."

Over six hundred cities, towns and villages have been founded, while the Church membership now numbers three quarters of a million people, divided into approximately two thousand wards and branches, having grown from a membership of only six people, when the Church was organized April 6th, 1830.

The advance guard of the "Mormon" Pioneers numbered one hundred and forty-three men and three women. It was the forerunner of a great influx of persecuted people, who had been driven into the wilderness. From its very beginning the Church had suffered persecution. Its leaders and its members were harassed and foully treated by their neighbours who differed with them in belief. Their first gathering place as a body was in Kirtland, Ohio. From this place a great many of them moved to Independence, Jackson County, Missouri, which was designated as a central gathering place for the saints. But here they met severe persecution, and were compelled to move to another county and again shortly to another. Finally, after suffering many cruelties with loss of life, they were driven from their homes and possessions out of the State of Missouri, and sought refuge in Illinois, settling at a place called Commerce, but which name they changed to that of Nauvoo. At the time of their expulsion from Nauvoo, in 1839, they numbered about fifteen thousand souls. Nauvoo was situated on the banks of the Mississippi River, and rapidly grew to be a beautiful and prosperous city of twenty thousand inhabitants, with a beautiful Temple. But persecution followed the people to their new home. Their unity, industry and prosperity, which were the results of their religious system, excited the envy of their enemies, who coveted their property. Professed ministers of religion, filled with jealousy and hatred toward the saints, incited the people to lawlessness. By fiendish violence the enemies of the Church succeeded in murdering the prophet of the Lord, Joseph Smith, and his brother the patriarch, Hyrum Smith. This was on the 27th of June, 1844. It was believed that this would have the effect of destroying the Church and dispersing its members. Finding themselves mistaken in this, they renewed their hostilities until the saints were under the necessity of again sacrificing their homes and seeking new ones.

On the sixth day of August, 1842, the Prophet Joseph Smith predicted that the Latter-day Saints would be driven to the Rocky Mountains, and would become a mighty people there. It was less than two years after his death when they began their exodus from Nauvoo, being forced to leave in mid-winter, and cross the Mississippi River on the ice. By the month of June, 1846, many of them had reached as far west as the Missouri River, over five hundred miles distant, stopping at a place now called Council Bluffs, but then known as Winter Quarters, while the road they had travelled was dotted with hundreds of wagons conveying others to the same destination. While the body of the Church was camped at this place, a call was made by the United States government for five hundred men to enlist in the war against Mexico. These volunteers are known as the "Mormon" Battalion, and marched to San Diego, California, a distance of

over two thousand miles over a wild and unexplored region, shoeless, over hot sandy wastes and sometimes without water to drink. These men were the pick of the "Mormon" camps at Winter Quarters, where nearly three thousand five hundred exiles had sought temporary rest and shelter.

In April, 1847, a company of one hundred and forty-three men and three women, to be known in history as the "Mormon" Pioneers, started in advance of the main body of the Church to look out a route and prepare the way for those who should follow. As this pioneer band crossed the South Pass of the Rocky Mountains, Captain James Bridger, a trapper, told Brigham Young that he considered the plan of settling in the Salt Lake Basin very unwise, as the valley was nothing but a desert waste. He even offered to give a thousand dollars for the first bushel of corn that was raised so positive was he that nothing could grow in that locality.

A few days after this, Apostle Orson Pratt was appointed to take forty-two men and go in advance of the others. One week later they camped in a ravine to the east of the valley, in what is now known as Emigration Canyon. That same afternoon, July 21st, Orson Pratt and Erastus Snow entered the Great Salt Lake Valley and explored part of it. The next day the advanced body of the Pioneers entered the valley and camped on a small mountain stream. On July 23rd, they were called together, the land was dedicated as a gathering place for the saints, and they set to work plowing and planting, and turned the water out of the stream to irrigate the seed, thus giving birth to the practice of irrigation under the conditions of modern civilization.

It was the afternoon of the twenty-fourth of July when President Brigham Young arrived. He had been taken ill and was riding in Apostle Wilford Woodruff's carriage. Let this part of the story be told by President Woodruff himself. He says:

I should be recreant in my duty and justly place myself under strong reproof did I not give the honour and glory to our great Prophet, Seer, Revelator and Pioneer, President Brigham Young, who, under God, laid the foundation of redeeming this great, barren, American Desert from its sterility into the fruitful and noble State of Utah as we find it to-day. President Young was inspired to come here and to work after he got here. He dedicated the corner stone of the Salt Lake Temple and directed its building up to the time of his death. He directed the building of the St. George Temple, and he moved a great mountain to get a place to suit him upon which to erect the Manti Temple. He pointed out the place on which to build the Logan Temple, and built the big Tabernacle. There is hardly a city or town in Utah that was not laid out under his direction.

I brought President Young into the valley in my carriage. This was the first time he had ever seen the place, except in vision, and as we came round the bend where we could have a good view of the valley, he wished me to turn the side of the carriage, so as he could have a better view, which I did, having a door opening on the side of the carriage. After

viewing the valley awhile he said, "That will do; drive on! This is the place! I have seen this valley before in vision." President Young had been sick for several days on the Weber River and several of the Pioneers had gone ahead and cut the road through a quaking asp grove, and had formed a camp and commenced breaking ground, but it was so very dry that it was difficult to break until it was watered. I arrived at the camp at 11:30 on the morning of July 24th. I had in my carriage one bushel of potatoes, and covenanted that I would not eat nor drink until the potatoes were planted in the earth. I fulfilled the covenant, getting some of the brethren to help me, and soon had my potatoes planted. Other brethren also planted some, and from these few came all our Utah potatoes until the railroad was built.

Although we were on Mexican soil, we planted the American flag soon after our arrival here. With our surveyor's chain and compass, President Young went to work and laid out Salt Lake City just as we see it to-day, with its broad streets and sidewalks, in the midst of dry, barren sagebrush, with scarcely a white man's house within a thousand miles of us. I assisted in all this work. We laboured and toiled to build and beautify this country and make it what it is to-day. But God has been with us. He has crowned our labours with success. He has blessed the land and made it fruitful and beautiful.

God bless the memory of these noble Pioneers! May it be kept green by each succeeding generation. Let their noble deeds and sacrifices be enshrined in the hearts of the people, and chiseled in enduring monuments of granite. May those who enjoy the fruits of their sacrifice and heroism, ever reflect in gratitude on that memorable march of over fifteen hundred miles of desert and mountains to bring liberty and religious freedom to a persecuted, law-abiding people. Let the story be told in all the services of the Church next Sunday, with thanksgiving and praise.—JAMES H. WALLIS.

"A NOBLE LIFE SAVED"

(Concluded from page 455)

Again that day we were forced to make camp early to protect ourselves. The mother was grieving sorely over her child, she could not rest or be content. When the shelter of darkness came she crept alone from the camp and walked back to where her child lay under the tree. She took it in her arms and before the morning light she crept back into camp. She could not refrain one more look at her darling. Surely the hand of the Lord was manifest and mother love rewarded for the babe was breathing very faintly. Immediately all hands were busy in an endeavour to save a life.

Morning found the babe somewhat better, and the Indians had gone their way, so our journey was resumed.

That babe grew up and became a mother in Zion, and is to-day one of the grandest and noblest characters I have ever met.

WHO WROTE THAT LETTER?

BIRDIE DESPAIN

AMONG those who were driven from their peaceful homes in Nauvoo, Illinois, was a young married couple, Brother and Sister Robert Egbert.

When they were crossing the plains en route to Utah, the call came for the "Mormon" Battalion. Robert joined that band and marched away to the Mexican War leaving his young wife to make her way alone as best she could or remain there at Council Bluffs until his return.

In the spring of 1847, she, with the help of her brother-in-law, hitched up her oxen and drove her own team all the way across the plains.

While riding alone over the rough, hot roads she had plenty of time to think and grieve over the absence of her husband. One day, as she was travelling along she wondered if she would ever see him again and started to cry and feel bad.

She looked up and saw a man coming from the direction in which she was travelling. He was on foot and alone. She thought it strange that anyone would be travelling in that manner, from the wild country to which she was going. When he reached her wagon he stopped and handed her a letter, addressed to her in her husband's handwriting. She read the letter which stated that he was well and would meet her at the head of the Sweet Water on a certain date. His name was signed to the letter.

She looked up to inquire about her husband, naturally thinking that this man had come from her husband, but the man had completely disappeared. Her brother-in-law who was walking behind, driving a cow, said that he did not see him.

She put the letter away carefully and made preparations to keep the appointment.

When she arrived at the Sweet Water, sure enough, there was Robert as she expected. It was a total surprise to him, as he had never written a letter nor did he even know that she had left Winter Quarters. He was on his way back to get her. She went to find the letter to prove that he had written, but it had disappeared also. It never could be found.

PRIESTHOOD AND RELIEF SOCIETY

First Week. Priesthood and Relief Society meet conjointly for opening exercises. Preliminary programme under the direction of the Priesthood. *Separation* into class work. The Priesthood will spend the evening discussing the conditions and needs of the branch, making assignments and giving reports. The Relief Society has no set study course to follow, and may, if they so

desire, spend the evening sewing in preparation for the big Art Bazaar next fall, or in reviewing the lessons from any one of the last three manuals.

Second Week. The Relief Society will meet independently of the Priesthood, and after the opening exercises and preliminary programme may, if they so desire, spend the evening sewing, in preparation for the Art Bazaar, or in reviewing the lessons from any one of the last three manuals, or in an outdoor or indoor social. The activity of this meeting is optional with the Relief Society.

Third Week. Same as Second Week.

Fourth Week. Same as Second Week.

Fifth Week. Same as Second Week.

BRANCH MEETING

LESSON TEXT: *Abbreviated Lessons in Church History.*

First Week. No Lesson. It is suggested sometime during this week, preferably on August Bank Holiday, that all branches assemble together for a big district outdoor programme. The District President will arrange the most convenient date and place and all are encouraged to contribute to the enjoyment of the occasion.

Second Week. Opening Exercises. Preliminary Programme. Instrumental selection; retold story. Lesson No. 4, pp. 10-13 in the text. "Organization of the First Presidency—Important Revelations," "The Expulsion from Jackson County," "The Patriarchal Priesthood—Zion's Camp," "Choosing of the Twelve and Seventy—Dedication of the Kirtland Temple." Related material found in *Essentials in Church History*, pp. 148-193.

Third Week. Opening Exercises. (No preliminary programme.) Lesson No. 5, pp. 13-16 in the text. "Clay County Rejects the Saints—Apostasy and Sorrow," "The Presidency Move to Missouri—Excommunication of Oliver Cowdery and Others," "Difficulties in Missouri—Governor Boggs' Order of Extermination," "Persecutions of the Saints," "The Expulsion From Missouri." Related material found in *Essentials in Church History*, pp. 193-263. Use the concluding minutes as a period for organized calisthenics. Do not choose exercises of too strenuous a nature, but movements in which both old and young can participate.

Fourth Week. Opening Exercises. Preliminary Programme. Interesting anecdotes or humorous stories; duet or trio. Lesson No. 5, pp. 16-19 in the text. "The Founding of Nauvoo," "Foreign Missionary Labours," "Appeal to Washington for Redress—Further Missouri Persecutions," "The Nauvoo Temple and Ordinances Therein—Important Events." Related material found in *Essentials in Church History*, pp. 163-320.

Fifth Week. Opening Exercises. Preliminary Programme.

Have someone give a summary of important current events. Lesson No. 7, pp. 19-22 in the text. "Joseph Smith Accused as Accessory to Assault on Boggs, "Doctrinal Development and Prophecy," "Missouri's Third Attempt to Capture Joseph Smith," "Joseph Smith's Candidacy for President—Nauvoo Conspiracy," "The Martyrdom." Related material found in *Essentials in Church History*, pp. 320-367.

SUNDAY SCHOOL

SACRAMENT GEM FOR AUGUST

How great the wisdom and the love
That filled the courts on high,
And sent the Saviour from above
To suffer, bleed and die.

The Concert Recitation should be recited by the Gospel Doctrine Department before the School on the first and third Sundays, and by the New Testament Department on the second and fourth Sundays.

GOSPEL DOCTRINE DEPARTMENT

August 7. Concert Recitation (Doc. and Cov., Sec. 88: 118.) "Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." Uniform Lesson. Subject: "Religious Education." (See Superintendents' Department for Teachers' helps.)

August 14. Lesson 26. "Progressive Revelation." Revelation, like ordinary processes, must advance by degrees, principally because the human intellect is so constructed that it cannot grasp new truth except in small amounts at one time. Progress is also dependent upon the accumulation of simple truths before the more complex ones are understandable. The rate at which new revelation is received is therefore largely dependent upon the faithfulness of the individual in complying with that which has already been given.

August 21. Lesson 27. "Church Organization." The organization of the Church of Jesus Christ of Latter-day Saints is widely recognized as very efficient. It should be noted, however, that the organization is not an end in itself, but rather a means by which the end can be attained. The point of chief interest, therefore, is the extent to which it is functioning and the manner in which the members are responding. The organization came from the Lord; are the people using it?

August 28. Lesson 28. "Attitude of the Church Toward Education." The doctrine of eternal progression definitely commits the Church to a programme of education in all of its worthwhile aspects. It means that man will eventually become relatively familiar with all truth. Ignorance of truth prevents progression and tends to make man servant rather than master. When

man reaches the condition of salvation he will be free from all his enemies, that is, from the agencies that bind him, physical, moral, spiritual.

NEW TESTAMENT "A" DEPARTMENT

August 7. Concert Recitation. (Luke 10: 27.) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Uniform Lesson. Subject: "Religious Education." (See Superintendents' Department for Teachers' helps.)

August 14. Lesson 24. "The Feast of Tabernacles." Texts: Luke 10: 28-42; John 7: 1-52; 8: 12-30; 9: 1-41; Weed's *A Life of Christ for the Young*, Chapters 42, 43 and 44. Objective: A testimony of the divinity of Jesus and the truth of His teachings may be obtained and retained by those who will do the will of the Father.

August 21. Lesson 25. "The Lord's Prayer." Texts: Matthew 6: 5-18; Weed's *A Life of Christ for the Young*, Chapter 46. Objective: To teach that prayer should be simple, direct and sincere, including a willingness to assist in bringing about a realization of the will of God.

August 28. Lesson 26. "The Story of the Good Samaritan." Texts: Luke 10: 25-37; Weed's *A Life of Christ for the Young*, Chapter 47. Objective: Service to God is not accomplished by wordy professions, but by our acts in behalf of our fellows who may need our services.

PRIMARY DEPARTMENT

August 7. Lesson 24. "Ruth and Naomi." Text: *The Book of Ruth*. Objective: "Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

August 14. Lesson 25. "Making a Movable Tabernacle." Text: Exodus 35th chapter to the end of the book. Objective: Reverence for God and the Sabbath bring joy and spiritual strength.

August 21. Lesson 26. "Caleb and Joshua." Texts: Numbers 13; 14: 1-26. Objective: Truth is mighty and will prevail.

August 28. Lesson 27. "The Rod That Blossomed." Text: Exodus 28: 1-6, 41; Numbers 17. Objective: The Lord sustains those who act rightly for Him.—*The Instructor*.

It is suggested that the two and one-half minute talks be based on the following topics: "Christianity is not a way of escape from the realities of life, but a way to personal power for the battles of life," and, "The Efficacy of a testimony from a materialistic viewpoint." (For material on the latter named topic, read President Stephen L. Richards' address as given recently at the annual Sunday School Conference in the Tabernacle. Pages 309-311 in the June *Instructor*.)

For singing practice during August, the following songs are suggested: "Arise! Arise! With Joy Survey," and "Hark! Listen to the Trumpeters."—J. B. B.

THE "MORMON" PIONEERS

COURAGEOUS band, ye brave, ye good,
Ye flower of man and womanhood!
Who could be ever called your peers,
Ye dauntless "Mormon" Pioneers.

Your purpose is Divinely blessed,
To blaze a trail from east to west,
For God is near, your cry He hears,
His arm will shield you, Pioneers.

Your hearts are set, your march begun,
Towards the blood-red setting sun;
And where the gilded pine tree rears,
You pitch your camp, ye Pioneers!

On, on you press, without a qualm,
O'er rock and sand, though ever calm,
Led by the Lord's inspired seers,
Ye gallant "Mormon" Pioneers!

'Neath burning sun, through mountain snow,
Though threatened by your redskin foe,
Your courage dominates your fears,
Ye splendid "Mormon" Pioneers.

O'er crags defaced by hoary age,
Through valleys clothed with purple sage,
Where Nature's might still domineers,
Still on ye press, ye Pioneers.

And death its toll did take, ye brave;
Your path is marked by many a grave,
Their green grass watered with your tears,
Heroic "Mormon" Pioneers.

Aud now, at last, by God's good grace,
Your Prophet speaks, "This is the place!"
While through the silver mist appears
Your goal, ye fearless Pioneers.

Ye pilgrims of a later age,
Your fame shall live on history's page:
The fight you fought our journey cheers,
And helps *us* onward, Pioneers.

May we, whate'er our creed or state,
Your splendid courage emulate,
And, like you, conquer all our fears,
Valiant "Mormon" Pioneers!

WILLIAM J. JOLLIFFE, JR., St. Albans Branch.

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